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and the Hebrew peculiarities in the use of it. Between the letters *m* and *v* or *u*, or between *h* and *ayin* (a) the syllabary knows no difference, and in transliterating from it into Hebrew, "we may write either *zu* or *zam*, either *ham* or *am*." Hence it comes that no one but a Hebrew writer could have changed the well-known *Ammi* or *Ammen* into *Ham*, and in copying from the cuneiform have given us the *Zuzim* in *Ham*, in place of *Zamzummim* of *Beth-Ammi*. Thus he claims with much reason and certainty in an exceedingly striking argument that we cannot separate the Babylonian source and its Hebrew copy so far as authenticity goes. The historical character of the invasion carries with it the historical truth of the *Lot* episode and the pursuit by *Abraham*.

**The Image of the Heavenly : 1 Cor. 15 : 49.** In the Revised Version of this verse the margin reads, "many ancient authorities read, '*let us bear*.'" Prof. Milligan, in the *Expositor* for October, 1890, argues strongly for this reading. He emphasizes the meaning of the word "image," which, he maintains, does not mean merely that our spiritual body is to be like that of the Lord. "Image" means more than likeness; it carries with it the idea that one who bears the "image" is also the "representative," the "manifestation" of its original. Christ is thus the "image" of God (2 Cor. 4 : 4). Christians are the "image of Him that created them" (Col. 3 : 10; 2 Cor. 11 : 7); where the thought is of a "manifestation." How full of force and beauty does the rendering become in this light: "Let us bear the image of the heavenly." The old version is a comparatively tame repetition of what has gone before. This new rendering causes us to pass on into "the wide field of our corresponding obligation." "We have been too much the children of the first Adam alone." We need to be reminded that there is a truer life. "As," therefore, "we have borne the image of the earthly, let us also bear the image of the heavenly."